THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

No. 14. Vol. LVIII. Thursday, April 2, 1896. Price One Penny.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse was delivered by President George Q. Cannon, at the Juab Stake Conference, held in Nephi, November 2, 1895:

I am very pleased, my brethren and sisters, to have the opportunity of meeting with you to-day in your quarterly conference, and trust that while we are here we shall be favored with the presence of the Spirit of God. It is very interesting to attend conferences; at least, I take great interest in it, and regret sometimes that I do not have more opportunities of mingling with the Latter-day Saints in these meetings; for whatever pleasures I may indulge in or whatever labors I may be called upon to perform, there is nothing that I ever experience which approaches in sweetness and in happiness and in perfect enjoyment the meeting of the Saints and partaking of the spirit of their meetings. And I believe, in saying this, that I express the feelings of all the Latter-day Saints who have endeavored to live their religion. It is this sweetness, this indescribable satisfaction and pleasure, that makes the Gospel so attractive. I have heard people say, when they have become acquainted with the Gospel and tasted of its spirit, that they never knew what happiness was until then. They had read the Bible all their lives, and yet they had never understood it until their minds were illuminated by the Spirit of God. When they heard the Elders preach, and that Spirit rested upon them, the Bible appeared like a new book, and they read it with increased interest and with a better appreciation of the truths which it taught; so in relation to the lives of the Latter-day Saints. The Spirit of God when it rests upon them creates an entirely different feeling, and the world and everything connected with it, and the providences of God, all appear in a new light. For these reasons we ought to be the most thankful of all people; for God surely has visited us, and he has given us, through the

Holy Ghost, a foretaste of that heaven of enjoyment that awaits us if we are faithful, and we can comprehend to some extent what the future will be by that which we enjoy at the present. Our hearts are blended together, and the differences that exist among mankind lose their significance among us. We are brought into close connection and have such a brotherly and sisterly feeling in our hearts that we are not like other people; and the people who come among us realize it. They do not understand, but they see that there is a difference between us and them. The Lord has been exceedingly kind to us in this respect. We can see eye to eye. We live together, having one common object. Our minds are enlightened as to the purposes of our being here, and every Latter-day Saint is looking forward to the same end and laboring to accomplish the same purpose. Wherever you go throughout the earth you can find this same spirit among the Latter-day Saints. It is not confined to one nation, nor to one people; but it is as universal as the air we breathe. You find it in the remotest parts of the earth where the Gospel has been carried and men and women have obeyed it. We have one of the brethren traveling to-day visiting all the branches of the Church in the various parts of the earth—Brother Andrew Jenson. You probably have read some of the letters that he has written. I warrant you that when he returns, if he relates his experience, he will say, as all of us have said who have traveled, that wherever he has gone and with whatever people he has mingled, whether they understood his language or not, he has found the same spirit prevailing that prevails in Zion, the hearts of the people all being turned towards Zion, and their interest all being aroused in the great work of God.

Where is there anything like this in the earth, outside of the Church of Christ? Where can you find people possessing this same oneness of spirit and this same desire to keep the commandments of God and gather together for the express purpose of building up righteousness in the earth and laying the foundation of that great work which shall prepare the way for the coming of the Son of Man? This should be an evidence to the world, if they would open their eyes to see and their hearts to understand, that this is the work of God, and that it is not the work of man. What man could do this? It would be impossible. All the power that man possesses could not do it. But God can do it, and He has done it. He can come from heaven, as He did with His Son Jesus Christ, and introduce Himself and His Son to one of His children. He can send angels from heaven, and they can come and teach the Gospel in its purity and give unto man the authority to administer its ordinances. He has taught man what these ordinances are, and how they should be administered to be acceptable unto Him. He has given commandments, and has promised that if man will do certain things, He, as God, will on His part do certain things. In this way He has made a covenant with man. Now, this is wonderful condescension on the part of our Great Creator. If any of us were taken into the confidence and friendship of some great man on the earth, and he were to make a covenant with us—enter, so to speak, into partnership with us—how honored we would feel, and what condescension

we would think it was on the part of a man of exalted dignity to do with us poor, obscure people. Yet God, our Eternal Father, has done this very thing! Great and exalted as He is, sitting on His throne in the midst of the eternities, governing all His creatures, surrounded by innumerable concourses of angels, dwelling in the midst of everlasting burnings and in glories that are unconceivable to us, God, our Eternal Father, has condescended to make a covenant with His children, and to say to us that if we will do certain things (and they are very simple and easily done) on our part, He will on His part bestow certain blessings. We have entered into covenant with Him. We have believed in Jesus, we have repented of our sins, we have been baptized. He said to us if we would submit to this ordinance of baptism administered by a man having authority, He would wash away our sins and blot them out. He further promised that if we would have hands laid upon us by one having authority, and do so in the proper spirit, He would give us the Holy Ghost—one of the Godhead—which should take up His abode with us, and lead and guide us into all truth, teaching us everything that we should know, and revealing things to us that otherwise we would not understand. This was the promise of our Eternal Father. How wonderfully it has been fulfilled! Commencing with a small beginning, the work of God has grown, a few here and a few there being added unto it, until now we are numbered by the hundreds of thousands, who have thus entered into covenant with God, and who, it may be truthfully said, are of one heart and one mind, and are filled with a spirit of love that is unknown outside of this organization, at least to a very great extent. There is no comparison between the love that exists between the people of the world and that which exists between the Latter-day Saints. Of course, there is love among mankind, because the Spirit of God is with the children of the Father who dwell on the earth, and according to their lives so is the portion of the Spirit that they receive. But it is not the same wonderful, all-embracing love that the Latter-day Saints have received. It does not go to the same extent; it is scarcely of the same character. But God has bestowed this love upon us and has filled our hearts with it. He has made our lives pleasurable. It is a delight to live in this age and to take part in this work. Whoever has tasted this spirit and retains it desires to live and to have his existence perpetuated, in order that he may contribute to the glorious consummation that is to be achieved on the earth by the power of God.

God having bestowed these blessings upon us, how thankful we should be that we live in an age like the present, when these wonderful things are being brought to pass. You would think that mankind, seeing such wonderful power revealed and in operation, would turn their attention to it and would not rest satisfied until they comprehended what it is that is working in this manner among this people and accomplishing such grand results. But, wonderful to state, the world look on and see all this, and yet they are blind to it and cannot perceive the power of God in it. They shut their eyes to it apparently; or, rather, they never had them opened to perceive the wonderful character of the great work God is doing. But the humble, the meek, and the lowly, those who bow in submission before the

Lord, have their eyes opened and they have their hearts prepared, so that they perceive that it is from God. They have a testimony from God that it is true, and that He is performing a great work—a work that He has predicted through the mouths of the holy prophets should be accomplished. Having these testimonies, how faithful a people we should be! How we should seek to be pure in our thoughts, in our words, and in our acts, so that we should not grieve this Holy Spirit, but that we should cherish it and have it grow within us until we shall be filled with it.

We cannot commit sin and retain this Spirit. That is an impossibility. Apostles have tried it, others who were men of God have tried it; but they have signally failed. They could not retain the Spirit of God and at the same time commit sin. We have the evidence brought home to us by the experience of upwards of sixty-five years that God's word in this respect is true. No man can hope to enjoy the favor and blessing of God who commits sin and does not repent of it. And it will be so unto the end of time. There are two things that are irreconcilable—sin and the Spirit of God. The Spirit of God will not tolerate sin. Therefore, if we hope to escape darkness and apostasy, we must refrain from sin. Of course, every human being is a sinner. No man or woman ever lived on this earth, excepting the Son of God, who was not a sinner. The Presidency of this Church, the Twelve Apostles, and all the prophets that ever lived upon this earth are and have been sinners. It is one of the consequences of the fall. We are subject to sin and temptation. But while this is the case, it is the privilege of every human being to live so that his sins will be forgiven and not be held against him. It should be the aim of all who desire to live in the enjoyment of the Spirit of God to try and retain that Spirit in its fulness; for when the Holy Ghost is with us, then God is with us; and when we are in the fellowship of the Holy Ghost we are in fellowship of the Father and the Son. While I say we are sinners, I believe it is possible for us to live so as to have no sin held against us. We should have the spirit of repentance constantly in our hearts. Our hearts should be touched and softened by it, so that we will be mellowed under its influence, and that we shall have such a horror of sin and such a desire for righteousness that when we become conscious that we have thought, or said, or done anything contrary to the mind and will of God, we will instantly bow down and acknowledge our sins before the Lord and repent of them with all our hearts and obtain forgiveness for them. If we sin against each other or offend each other, we should have the same disposition to go and ask forgiveness, that our brethren and sisters may still extend their fellowship to us.

[TO BE CONTINUED.]

VISION OF SPIRIT LAND.

A SHORT time ago Miss Mary Abigail Dodge (Gail Hamilton,) the well known writer and biographer of the late James G. Blaine, was at death's door, and there seemed no hope that she would live. But she is slowly recovering, and almost her first effort was to transcribe the vision of spirit

land which was hers when she stood on the portal. Her weird paper was read at the Congregational Church at Hamilton Sunday. Few people were at the church, and these did not know such a paper would be read.

The title of the paper was "In the Valley of the Shadow of Death," and it dealt with the thoughts, impressions, and feelings of those who are "passing over the river." Miss Dodge introduced her subject by writing of the experiences of a clergyman and several others who had almost died and were brought back to life, almost as by a miracle, and said they had seen the forms and heard the voices of relatives and friends who had gone before.

Passing on to her own experience, she said that she was taken ill last spring while locked in a room in the Blaine mansion at Washington. She felt that she was falling, and realized that something very serious had seized her. Her most intense feeling was the shock that her friends would receive when they broke open the door and found her dead upon the floor. She felt that the shock would be lessened to them if they should find her lying in a natural position upon the sofa, and so she made a mighty effort with her fast-ebbing strength to cross the room to the sofa. She reached it but stumbled and fell on the floor beside it. She realized the situation when her friends found her, and could hear them as they spoke about her, although apparently she was unconscious.

Then came a long blank that lasted how long she knew not. At times she would partially recover consciousness and wonder whether she was dead or not. Her brothers, Stanwood and Brown Dodge, both of whom are dead, one of them dying less than a year ago, appeared to her and conversed with naturalness. She sometimes felt that she would like to speak and inquire if she were really in the other world but found it impossible to enunciate syllables.

She decided to impress upon those who heard the paper read the truth of the sentence, "Blessed are the dead who die in the Lord," for death, she said, "is indeed a blessed thing." She felt no especial sorrow in leaving life and laying down its burdens, but she had a poignant sympathy for her relatives and friends who, she knew, would mourn long and deeply at her death "Do not have a horror of death," was her thought. "It is a blessed thing." —*New York World.*

WHO WERE THE HITTITES?

One of the most remarkable and gratifying finds in the line of biblical and Oriental archæology in recent years has been the rediscovery of a once powerful people of whom nearly all traces had been lost in secular literature, and the references to whom in the Bible were frequently made the basis of a charge of unhistorical character. The people in question are the Hittites. The Old Testament frequently mentions them. They are constantly named among the tribes that inhabited Canaan before the conquest by Joshua. They are represented as a people strong in war and mighty in battle, and yet secular history is silent about them. Discoveries in Asia Minor, Egypt, and Babylonia, in recent years have, however, furnished the undoubted evidence that they were for many

decades powerful factors in the political ups-and-downs of Western Asia. As long as a dozen years ago Dr. Schliemann found on the ancient site of Troy curious monuments and vases the style of which was neither Greek nor Egyptian. They have since been shown to be Hittite. Recently deciphered hieroglyphics have also brought new evidence. Yet the whole matter has been under controversy, the cuneiform inscriptions claimed for the Hittite people being interpreted differently by different scholars.

Recently the whole matter has been discussed back and forth by scholars of different nations. An Italian Jesuit, Cesare di Cara, has published a work of rare scholarship, entitled "Gli Hethei-Pelasgi," the very title of which indicates the new theory proposed. His claim is that the Hittites and the Pelasgians, the ancient, prehistoric inhabitants of the Grecian countries, were one and the same people. He finds in the Hittite civilization and culture of Asia-Minor the source and fountain-head of the civilization of the Greco-Latin races of Southern Europe, so that both the classical nations of antiquity, Greece and Rome, builded on the foundation of an originally Semitic and Asiatic culture, and that the civilization of the two nations of classical antiquity was not original with them, but was borrowed from the East, yet not directly, but through the medium of the Pelasgians, the original inhabitants of the southern countries of Europe, who in turn had come across the Hellespont. This enigmatical race of antiquity, whose very existence had been demonstrated to the satisfaction of historians only by the evidences furnished recently by the archæologist's spade and pick, thus becomes the great civilizing factor of the ancient world, as the Hittites and Pelasgians are declared to be identical. The origin of this Hittite civilization dates back to the second millennium before Christ and was transplanted to Europe in prehistoric times.

A new turn in the discussion has been taken by Professor Jensen, of the University of Marburg, acknowledged as a leading specialist in cuneiform literature. In the German Oriental Society *Zeitschrift* he has discussed in detail the Hittite finds made in Sindshirli, in Syria, by a German company of explorers, and containing a rich abundance of inscriptions. He declares that these inscriptions, upon which so much of the Hittite theory is based do not justify such an historical superstructure, and that they date from a period when the Hittite empire had long since disappeared from the historical horizon. According to Jensen, these inscriptions date from 1000 to 500 B.C., and are not Hittite at all, but are written in a Cilician dialect, and accordingly are not Semitic but are Indo-European, they agreeing in many particulars with the Armenian. Professor Zöckler, of Greifswald in the *Beweis des Glaubens*, discusses these new theories, and shows that even according to Jensen's criticism the theory that the Hittites and Pelasgians were one people originally is not invalidated, only the date of the Sindshirli monument and of the state of civilization represented by them cannot be regarded as so prominent a factor in the oldest culture of the Oriental peoples as had been supposed. At any rate the identification of the two peoples is a possibility, almost a probability, and with a confirmation of this supposition the earliest history of Western Asia and of Greece and Rome assumes a different aspect.—*Literary Digest.*

FACTS AND EVENTS.

Hot water is one of the best remedies for tired eyes. After reading, writing, or sewing for any length of time bathe the eyes in water as hot as possible. This will rest and greatly refresh them. Hot water bathing just before retiring is also an excellent remedy for sleeplessness.

The White Star steamship *Doric*, left the Mersey for San Francisco direct, *via* Straits of Magellan, and accomplished the passage of 13,600 miles in forty-one days. Her speed averaged fourteen knots throughout, which, on a voyage of such great distance without a break, is believed to be unparalleled in ocean steaming.

At Spitzbergen the longest day is three and one-half months. At Wardöe, Norway, the longest day lasts from May 21, to July 22, without interruption. At Tornea, Finland, June 21, brings a day nearly twenty-two hours long, and Christmas, one less than three hours in length. At St. Petersburg and Tobolsk the longest day is nineteen hours, and the shortest five hours. At Stockholm the longest day is eighteen and one-half hours. At Hamburg and Dantzig the longest day has seventeen hours. At London and Bremen the longest day has sixteen and one-half hours, and at Montreal it has sixteen hours.

J. Thompson, ranch foreman of California, has designed and had manufactured a plough which it took fifty horses to draw, and four men at the handles to guide along a furrow. This agricultural monster is the largest plough in the world, and is at present on one of the ranches of the Kern County Land Company, near Bakersfield. The top of the plough is five feet above the ground; the beam was a foot thick, the handles ten feet long, and the whole thing was mounted on two eight-foot wheels to facilitate turning it at the end of the furrows. The driver's seat was on the axle of these wheels. At the first trial, ten horses were hitched to the concern, but as soon as the share caught the earth they were unable to move it. More horses were brought and still more, until there were fifty in all.

This is leap year, and another one will not recur until 1904. For the next eight years the "February days" of the old rhyme will be "twenty-eight," and there will be no day added to make them twenty-nine. New-comers into the world on the twenty-ninth of last February will therefore, strictly speaking, be unable to celebrate their birthday for eight years. Why is it that leap year is thus about to take so long a leap? Our year represents the period of 365 days occupied by the earth in its mighty journey of six hundred millions of miles round the sun. If the journey were performed in exactly 365 days there would be no leap year, but it occupies a little longer, viz., five hours, 48 minutes, 46 seconds, or within 11 minutes, 14 seconds of a quarter of a day. In four years these extras amount to about 23¼ hours, and, in order that the seasons may not in course of time be put out of joint, a whole day is added every fourth year to February. This roughly balances matters. But when we thus add a whole day and have only 23¼ hours to do it with, it is obvious that we have gone too far. Our account upon the bank of time is over-drawn to the extent of 11 minutes, 14 seconds a year, or three-quarters of an hour every four years, and at the end of 128 years we have in this way given to our past Februarys a whole day. At this rate we should in 400 years be three days behind. How are we to balance the account? It is clear that if we go on adding a twenty-ninth day of February every four years the world will some day be celebrating its Christmas under mid-summer skies. The business is thus managed. In three successive century years, which would otherwise be leap years, February has to do without its twenty-ninth day. When the fourth century year comes round it is again leap year. Thus we take back every 400 years the three days we have been giving away to make up the "twenty-ninth" days of February. The year 1900 is the last of three successive centurial years without a 29th day. The year 1600 was leap year; 1700 and 1800 were not, nor will 1900 be. By this method the commencement of the year will not vary more than one day from its present place in 200 centuries. Even such a variation would tell in time, but no doubt the beings who people the world in that "dim and distant future" will be equal to the occasion.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 2, 1896.

"TRUTH WILL PREVAIL."

It is stated that on the arrival of Heber C. Kimball and his companions in England, just before they commenced their ministry in 1837, they felt very lonely and strange for a short season. There was an election going on, and among the numerous banners and streamers that were flying was one bearing an inscription which all parties and creeds might conscientiously adopt as their motto: "Truth Will Prevail." Elder Kimball says that the sentiment seemed so appropriate to the condition of himself and his friends that they exclaimed: "Amen! Thanks be to God, Truth will prevail." These men had need of confidence in the statement held out before them, for they had participated in a conflict between truth and error for several years in America before coming to this country. They had seen truth "crushed to earth," as it were, and so effectually that but for the God-given assurance of faith in their breasts they must have despaired of ever seeing it "rise again." However, it was not long until it had come forward with greater strength than before, and people had flocked to its standard in numbers sufficient to justify the confidence that truth would never be vanquished again, though she might suffer temporary defeat.

It was not long after the arrival of the Elders in England before the battle for truth began. The enemies of righteousness soon took up the other side of the conflict, and as usual resorted to all kinds of slander and misrepresentation. No statement was considered too absurd and no crime was too great to impute to these Elders, and the foundation of such was scarcely thought of, so eager were the opponents of truth to overcome it. Without the slightest knowledge of the past lives of its advocates, a pretended history of them was given which made them appear as among the greatest criminals of any age or country. Rumors were started concerning them and the work they represented, which were soon accepted without inquiry or investigation as facts by the multitude who delight in stories of the uncommon, and we might say the unnatural.

Had these opposers of truth been satisfied to rest their own case on its merits, without a resort to falsehood, it is doubtful if the cause of the Gospel would have made such headway as it did. A conflict always attracts attention, and those who are led towards it naturally desire to know something of the reasons for its existence. It is just as natural to sympathize with a wronged party, particularly if, as almost invariably is the case, it is numerically the weaker one also. The cause of truth has never shrunk

from an investigation of its case, for it has nothing to lose thereby; the advocates of error always fear too close an inspection by disinterested observers, for no falsehood however plausible it may appear is able to stand alone. Whatever strength it possesses is derived from its counterfeiting of truth, and as soon as this is exposed, falsehood tumbles to the ground, helpless and deserted.

Has truth prevailed in this country since that memorable occasion of 1837? Any one who desires to take the trouble can find out that it is the same to-day as then. It can not change in all the eternities that are to come. The same inquirer will discover that falsehood has presented a new front, or a change of front, almost every year, for she is persistent in her warfare, understanding well that she stands no chance with truth as soon as both are recognized.

"Truth, crushed to earth, shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among her worshipers."

The cause of the Gospel has constantly progressed from the moment it was instituted in the latter days until the present. It has truth for its inseparable companion and ally, and their combined strength is irresistible. Ask a stranger now what he thinks of Mormonism, and his ideas will be entirely different from what they were a few years ago, not because it has changed, but because more of the truth is known regarding it. It is prevailing wherever its missionaries are laboring, and it will continue to overcome error until all mankind will come under its banner. It has many struggles yet, but its adherents feel no fear for the results finally. Wherever mankind dwells is the field for the action of truth. It cannot be overthrown, for God has decreed that it shall triumph.

There have been deserters from the ranks of truth, who thought that they could prevent its progress; there may be others of this class in the future. But they have not succeeded, nor can they. What appeared to be success has attended some of them temporarily, but they have afterwards sunk out of sight, and to-day a majority of them are almost in oblivion.

The message has been, and is now, that God has set His hand for the last time to establish His Kingdom upon the earth. He has seen all things from the beginning to the end, and His word cannot fail. This is the announcement of truth, and to assist in bringing it about is that for which her messengers are found in nearly all the civilized world, and in many of the other countries. God will not be thwarted in His purposes; He will rejoice if the inhabitants of the earth will listen to His voice calling them to repent; He will be merciful beyond all human conception; but after His mercy has been spurned and His call unheeded then will His power be shown and the wicked will have cause to fear and tremble and call upon the rocks to fall and hide them from His presence, for it will be terrible indeed to the wicked. He has the power to exercise, and He will not permit man to prevent the fulfilment of His word, for His word is truth, and truth will prevail. B.

RELEASE AND APPOINTMENT.—Elder Asa W. Judd has been honorably released from presiding over the Netherlands Mission, to return home, April 9, 1896.

Elder George S. Spencer has been appointed to preside over the Netherlands Mission.

NOTTINGHAM CONFERENCE NOTICE.—The Nottingham Conference will be held in the High Street Board School Building, Arnold, near Nottingham, on Sunday, April 19, 1896. Meetings begin at 10:30 a.m., 2:30 and 6:30 p.m.

AN INCIDENT OF HEALING, AND THE JUDGMENT OF GOD AMONG THE CHEROKEES.

"HELLO! hello there!" exclaimed Mr. Martin, as he leaned on the old buck fence which enclosed a twenty acre patch just under the hill, about three miles from the Verdigris, on the river bottoms. He addressed himself to a couple of Mormon Elders busily engaged in sprouting land and planting corn.

January 31, 1885, at about four o'clock in the morning, two strangers were unloaded at Vinita, a railroad town bordering on Kansas, near Cabin Creek, Cherokee Nation, I. T. As daylight crept over that vast prairie it revealed the fact to those mountain boys that they were in one of the most forlorn positions in the experience of their lives. On inquiry at the post-office, the whereabouts of Brother James Hibbs was ascertained. A short distance from the town, in a little log hut, was Sister Hibbs, a Cherokee woman, and two children. Brother Hibbs, a white man, from "Arkansaw," had shouldered his gun and set off for the town intending to pawn it to try and raise means on which to move to the Verdigris, he having just received a letter from a Brother Richards asking him to come.

This family had been baptized a few months before by Elders Dalton and Felt on their return home from the Indian Territory Mission. The new friends proffered to pay the expense, and a few hours later the family and their belongings were loaded on the cars. It must have been an amusing affair for the lookers-on to see those missionaries mixed up with stove, pots, and kettles, etc. As the sun was nearing the western horizon a wagon loaded with the happy six could be seen rolling over a prairie of about six miles, and as darkness was settling down over that vast rolling country, a halt was made at the door of a log cabin. As the wide, old, wood-hinge door swung open, the light from the huge oak fire on the hearth made visible the small but plump form of the little old man that lived under the hill. Uncle John A., as he was called was clad in a suit of plain grey, with a soft slouch hat partly covering his benevolent forehead, and long grey locks clustering about his shoulders.

"Hello!" came from the wagon.

"Hello!" responded the little man.

Just previous to this a family of seven emigrated from the "Webbors Falls" country were living with Uncle John A. Thirty-seven years ago

Elder John A. Richards and others left their mountain home and labored as missionaries among the Indians. Through advice from President Young he married a Cherokee woman, and has remained there ever since.

That night not less than fourteen persons were entertained in that one room, and as the oak log fire roared on the wide hearth-stone the light illuminated the dusky old room. The songs of Zion were sung, and the Gospel truths again heard among the wilds of the Cherokees.

Three months later, and after a visit in the eastern and central part of the Cherokee country, in the beautiful month of May, the Elders returned to this locality for a change of outside apparel. It was now getting hot in that southern clime. The grand old forests with their massive oak, the ash, the elm, and the famous sycamore tree, the tangling vines of grape and honeysuckle, all were out in full leaf and bloom.

"Are you the Mormon preachers?" asked Mr. Martin.

"Yes," replied the corn planters, "though our present occupation would not indicate such. We chose to assist our friends while we were waiting for the high waters to recede."

Strange ministers, thought Mr. Martin, we are not accustomed to such in this country. "Do you expect to reap the harvest and enjoy the fruits of your labors?" asked Mr. Martin.

"Indeed we do," rejoined the Elders, "for we have come to stay, possibly two years or more."

"And you'll preach for the people?" Mr. Martin asked, now becoming interested in these peculiar men.

"Yes," replied the Elders, "that's our mission."

"Do you believe in the laying on of hands for the healing of the sick?" asked Mr. Martin.

"Yes, indeed we do," replied the Elders. The conversation becoming more interesting, the missionaries concluded they were about to get a convert.

"Then you are the men I am looking for," rejoined the visitor. "My wife and baby are both very low, having been sick for several months. I do wish you would come to my house and heal them."

"Yes," answered the Elders, "we will come and administer to them in the name of the Lord, and if you have faith your sick shall be healed."

About one hundred yards from Mingo Creek, a slow running stream of the prairie, in the western part of the Cherokee Nation, was a board shanty, one small room, bare walls, no carpet on the floor, ventilation and light only admitted through the open door; on a bed was the poor, sick mother; by the bedside in a cradle was the skeleton of a babe. Mrs. Martin had been confined to her bed six months, ever since the birth of her child. The prayer of faith availeth much. Next day Sister Martin witnessed the baptism of her husband, and ate dinner with the Elders. Sunday, two days later, she walked to the stream and was baptized. She cooked supper, and continued to improve until she became an example of health.

The Soul Sleepers believe that after death the soul remains asleep until the resurrection. Sister Martin's father, a Cherokee, was a preacher in

this peculiar religion in Kansas. Sister Martin now feeling so well, and glorifying God, set out to visit her relatives. No doubt she told them the plain truths of her miraculous recovery by the power of God.

In December the Elders called at the Martin home. In the middle of the floor sat a poor afflicted creature. Sister Martin was now worse off than before, having lost the use of both her lower limbs, and was as helpless as a child; but the saddest of all she had lost her faith, and had no desire to be administered to. On careful inquiry it was learned that she lacked moral courage, and when confronted by opposition and ridicule must have denied the source of her marvelous recovery. God will not be mocked. His judgments followed her home.—ANDREW KIMBALL, *in the Juvenile Instructor.*

FALSE DELICACY.

FALSE delicacy is scarcely less an enemy to comfort than downright brutality itself. Failing the supreme tact that divines by instinct the fitting act or word for every occasion, a quality almost as rare as genius, a hale, hearty, even if blunt manner is generally far more pleasing than the awkward beating about the bush of one who possesses sensibility without sense.

If you gently stroke a nettle
It will sting you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

We occasionally come across some story of how, strolling perhaps through a foreign city, the narrator has chanced on an old college or club companion in the last stages of destitution, breaking stones on the roadside, or sitting begging on a doorstep, and with the professed view of sparing the poor outcast's feelings has sneaked off, either with or without a douceur deposited for him with some third party. But is such sentiment the outcome of true humanity? Does it not savour rather of the motive of the dwellers in Mrs. Oliphant's "City of Darkness," who kept their sick and crippled hidden away in close places, lest their own tender susceptibilities should be shocked by the sight of them. When a man has sunk to the condition of a begger surely the coxcombry of happier days will have fallen from him, like the fashion of the coat he once wore upon his back. And if on his grief dimmed eyes the vision of the passer-by may possibly have chanced to strike, what a pang would it not add to his misery to feel himself branded anew as unfit for recognition by his former intimates. It is the absence of false delicacy, this touch of kindly nature that gives such a healing charm to children and those of childlike mood. Like the sun that pierces through the poor man's rags to warm him, like the wind that brings its freshness to the dens of misery, like the flowers that unfold their dewy petals in the haunts of disease and vice, not refraining because they may waken memories of joy and innocence in some sad heart, like the love of God let loose upon the world are they; their little arms will cling around the most forbidding neck, their little voices break unheeding whether on words of strife or awkward silence. They will lean their rosy faces against

the care-worn cheek of age, alike unconscious and careless of the contrast. Their little feet will dance on graves.

Something of this spirit it was that made the coarse jibing sympathy of his poor fool so welcome to King Lear through all his grief; yes, when his "sovereign shame" would have detained him even from Cordelia. The priest and the Levite had perhaps been friends and boon companions of the man who fell among thieves on his way to Jericho and was left to perish on the road, and it may have been their extreme delicacy alone which made them shrink from recognizing him in his pitiable plight. "Poor Benaiah would be mortified to be discovered in this abject condition. Who would be so coarse as to appear to notice him?" each may severally have argued as, with his gaze discreetly averted from the bruised and bleeding wretch, and turned in the direction of Jerusalem, he delicately withdrew. The vulgar Samaritan, fortunately, was troubled with no false delicacy.—*Argosy.*

MOURNING THE DEAD IN PALESTINE.

At each death the women begin a peculiar lamentation, by which the entire village is informed that a death has taken place. At once the relatives come in their best clothes and join in with the lamentation. The women nearest connected with the departed rend their clothes, i.e., the upper garment, which is in the shape of a shirt and is held by means of a girdle around the waist. This garment they seize at the opening in the front of the chest and tear it downward; and the deeper the grief the larger will be the rent. This is afterward stitched together, but in such a way as to show the seam on the outside. Then these mourners put on their best garments, uncover their heads, which at all other times are covered, tear out their hair, strike their faces, scratch their countenances, beat their breasts, and many smear soot over their faces. Occasionally it happens that men, too, give vent to the violence of grief by tearing their clothing and pulling out their beards. That these manifestations of grief are from great antiquity we can see from the book of Job, written probably 1,500 years before Christ. When Job's three comforters came to him, they too weep and lament and tear their garments, and strew dust upon their heads, and sit with him seven days and nights upon the ground without speaking. (Job ii: 11.) When David, according to 2 Sam. xviii: 33, received the news that his son was dead, he went into his room and wept. His grief was so great that those without heard him. (2 Sam. xix: 2—4.)

On the following day the body is carried into the church. While this is being done a number of women keep up a kind of a dance outside of the church, while they lament and moan with their hair in disheveled state. The same thing is done at the grave. It is peculiar that the Arabs are so anxious to have their dead buried in the tomb of their ancestors, and this prevails to such an extent that many families can remember that their great-great-grandfather and all his descendants were put into the same grave. In case a person dies at a distance from his native village his body is

brought home for burial. This reminds us of Jacob and his last request made to Joseph, to bury him with his fathers. (Gen. xlvii: 30 and l: 5—7.) On the next morning very early certain women go to the grave to weep over the dead, as was done by the women on the morning of Easter. (Luke xxiv: 1.) After they have returned to their homes and have attended to their daily duties, they go to an open place, which is in many cases a threshing-place, while the men are invited into the house of some friend. In these threshing-places the women sing funeral songs and repeat their lamentations, in which the virtues of the departed are extolled. Every family of standing in the village brings some freshly baked bread. (Jer. xvi: 7,) together with some dessert, such as lard, fried eggs, honey, olives, etc., for the women lamenting at the threshing-places, where, too, women from other villages have gathered for the same purposes. These things are brought to the mourners as food, and, after eating, all present take part in this official mourning for the dead. The men, too, come bringing a sheep, which is killed for the benefit of the family and the mourners.

This reminds us of the official mourning of seventy days for Jacob and of forty days for Moses. At the present time it is the custom to keep up the lamentation for two or three weeks, during which time the participants in the ordeal change from day to day. The women from the neighboring villages spend at least one night in this mourning-place, while some remain from three to seven days. On the third, ninth, and fortieth days special services take place at the graves, on which occasion the minister blesses the food which has been brought by relatives. This is repeated after six months and on the first anniversary of the death.

UTAH NEWS.

(Summarized from State papers.)

The Microscopical Society of Utah, has had a lecture on the X rays, accompanied by experiments to show the nature of the new discovery as far as known.

A test is to be made to see whether the provision of the State constitution, which says that eight men shall constitute a jury to try non-capital cases, is in accordance with the National Constitution. Two defendants in a court in Salt Lake City challenged the jurors as a body because there were only eight of them. This was overruled, and the case will be carried to the United States Supreme Court.

Miss Viola Pratt, who has been studying voice culture in New York for four years, was selected from among over three hundred, to take the leading contralto part in an opera presented on March 19, for the benefit of the New York University. The Utah lady was decided upon after a most thorough and crucial test, and her friends naturally feel highly elated at her success.

George Hardy of Moroni, Sanpete County, claims to have invented a windmill which can be utilized for operating pumps to raise water from wells so that it can be used for irrigation purposes, etc. Mr. Hardy claims to have demonstrated by practical experiments that his invention is much superior to anything of the kind previously placed before the public. He has been experimenting for ten years, and says that one of his mills, costing not more than $150, will raise to a distance of from twelve to twenty feet sufficient water to irrigate forty acres of land; smaller amounts can be raised to a greater distance. He will build a mill at Nephi in a short time. A patent has been applied for.

A large party of Brigham Young Academy students took a trip to Salt Lake City on March 13, to visit the schools and other places of interest to them. One hundred and three of them were spectators of the legislative proceedings for a short time.

Kaysville, Davis County, is to have a system of waterworks, which will be put in before long. A large reservoir will also be constructed in connection with the waterworks system. The site of the reservoir is about three quarters of a mile from the settlement, and is said to be one of the best in the state, as a large body of water can be kept back by expending a comparatively small amount of work.

The Sugar Factory company is experimenting to find out if it will be practicable to raise its own beet seed instead of having to import it as has been done up to the present. About thirty tons of beets were put away last fall, and if the experiment with these proves successful, the labor of raising seeds will become a part of the business of the factory, and will furnish employment to a number of people.

The grounds around the Salt Lake Temple will be more extensively cultivated and beautified this year than ever before. New flowers and plants from various sections of the United States will be added as soon as the weather will permit. A new greenhouse also will be added in which to grow the plants, shrubs, and flowers necessary for future use. It is the intention to make these grounds the most beautiful garden spot in Utah.

The Saints in the New Zealand mission hold a conference in April of each year, when representatives from nearly all the branches of the Church on that island are present. Through the exertions of the Maori Association, composed of the Elders in Utah who have returned from missions to New Zealand, a communication has been obtained from the First Presidency of the Church to the Maori Saints, and translated into the native language. This will be read at the Conference this month. There are over three thousand members of the Church in that mission, and as this is the first direct address from the Presidency of the Church to them, the Elders anticipate for them a very rare treat.

The San Francisco *Chronicle* lately published a two-column article relative to the intended visit of the Salt Lake Tabernacle choir. It closes with the following paragraph: The picked voices which go to California include fifty trebles, forty altos, forty tenors and forty-five basses. All the voices are young and fresh, comprising the choice of the choir, which is itself the pick of all Salt Lake. The programs will be made up of characteristic selections from the Mormon Church music, of selections from standard operas, oratorios, glees, and madrigals. The choir's repertory includes thirty oratorios and operas complete, and it has an immense musical library with a wide range of miscellaneous compositions. Over 200 Salt Lake people go to California with the choir, taking a solid special train of Pullman cars through the whole trip. It is altogether probable that Governor Wells, the first Governor of the new State, who is a member of the choir, will accompany them on the journey.

The appearances now are that the long talked of railroad from Salt Lake City to the Pacific coast will soon be a reality. The Utah and Pacific Improvement Company has announced definitely its determination to construct the road. The City Council of Salt Lake City has granted the block known as Pioneer Square to the company for depot purposes, on condition that at the end of ninety days ten miles of the track shall be graded; at the end of six months fifty miles of the track shall be completed; and at the end of twelve months fifty miles of the track shall be in operation. In eighteen months seventy-five miles, and in twenty-four months one hundred miles of the track must be completed and in operation in the State of Utah. The direction of the road must be either towards Los Angeles, or towards Deep Creek. The intention is finally to have railroads to both places. If the conditions shall not be complied with the title of the land granted shall revert back to Salt Lake City. A. H. Cannon, secretary of the company, stated that the roads would be built whether the block was secured or not. The company is composed largely of Utah men, who can be relied upon to carry out their agreements. There was some little opposition to granting the land, but after a thorough discussion of the matter only one member of the Council voted against it.